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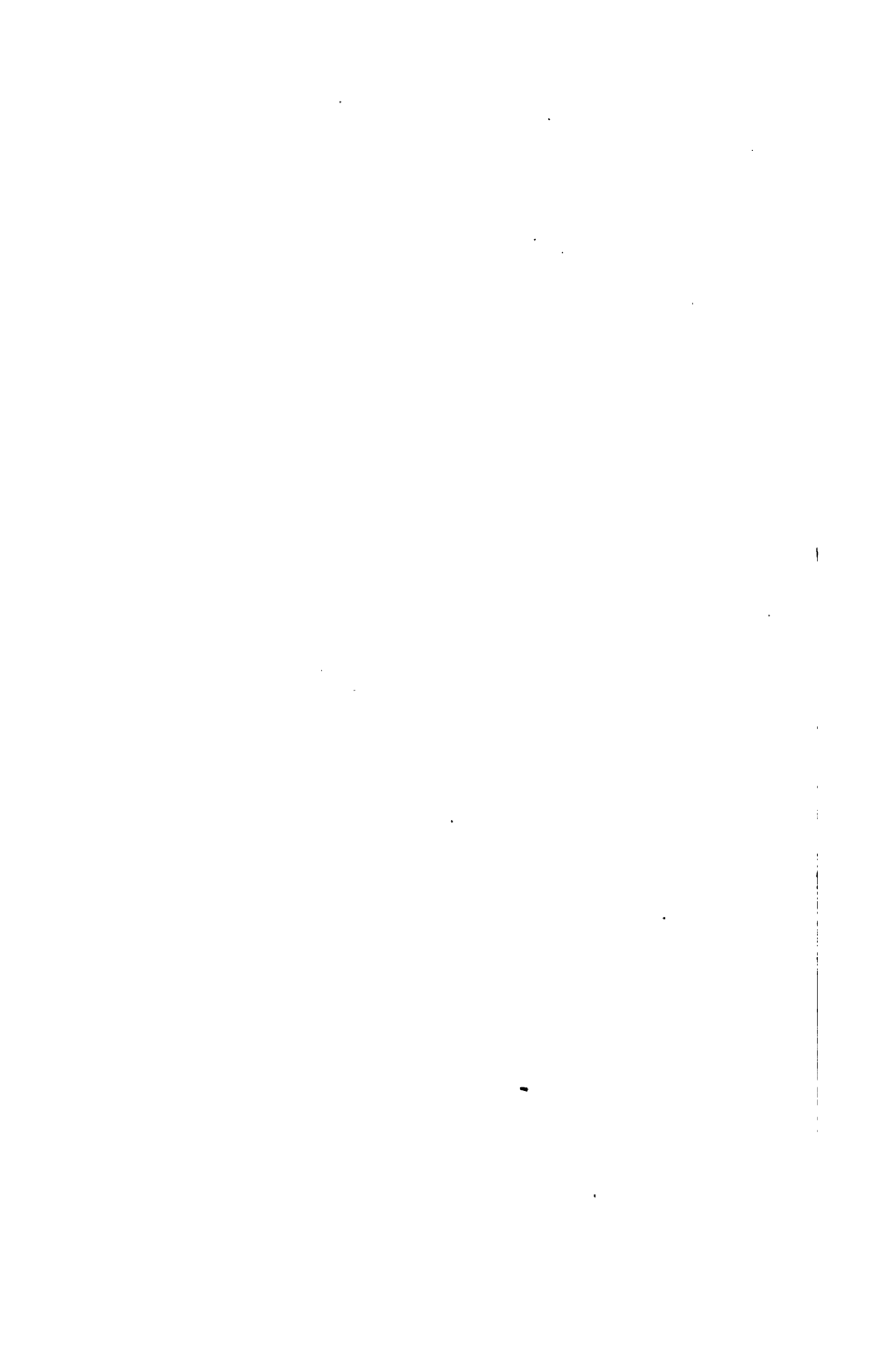
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A TESTIMONY FOR GOD ;
HIS HOUSE AND PRIESTHOOD ; COMMENDED TO THE
SERIOUS CONSIDERATION OF ALL MEN,
IN HIS HOLY SIGHT.

AND

A TESTIMONY FOR THE LIGHT,
AS BEING MAN'S WHOLE ARMOUR IN RIGHTEOUS-
NESS, AND THAT BY WHICH TRUE
UNITY IS WITNESSED.

ALSO,

WHAT UNITY IS,
AND HOW IT IS RECEIVED.

BY

ABRAHAM LAWTON.

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A Testimony for God ; His House and Priesthood ; commended to the serious consideration of all men, in his holy sight. BY ABRAHAM LAWTON.

In commemoration of the goodness of God, and for the strength and encouragement of his spiritual children, who are knit together in his love to the full assurance of understanding ; in which knowledge they are bound to acknowledge the mystery of God and of his son ; whose mystery is hid in the Father from all the world, and from all the generations and ages thereof, and from all the world's craftsmen and merchants that get honors and gains ; and who thereby make slaves of the souls of men, to serve these craftsmen, who have their wealth, honors, and magnificence by what they call service to something afar off ; so make a Moloch and figure to be bowed down to and to worship ; and call the name thereof Progression, which is a taken up name of the glory and honor of the world, to be relied upon and worshipped as a Goddess, or a light that has come from heaven, as of a star.

To all nations, kindreds, tongues, and peoples, I say in love, let no man, through guile and the hidden things of dishonesty and craft, make a substitute for faith and divine worship, and call it devotion to the judge of all the earth with the mouth and lip honor, and say truth leads them to put the self-created word-progression, before the word of creating power ; or to put any worldly form, appearance, or name, before him, whose substance is in truth called *I Am* ; (or past, present, and will be.) The same that sent Moses, and who is the arm and the strength of his servants ; and whose wisdom it is that made man's mouth, and is with his servants for a testimony of witness and seal of judgment and justice, which are the habitation of God's throne for ever, whose dominion is from generation to generation.

The house of God is a house of prayer in all nations, and unto all generations ; the same God of Abraham and his seed, as it is written, "this is my name forever, and this is my memorial unto all generations ;" for the name of the

righteous shall be had in everlasting remembrance, being written in the everlasting covenant, and in unchangeable righteousness.

That is God's priesthood that is without descent of natural generations or ages, but is hid from them. So cannot be kept up or supported by the precepts of men; nor by their teaching of the doctrines of men that are in the vain worships and traditions of men's teachings, while their hearts are far from the throne of justice and truth, which is the house of the living God.

God's law is perfect, converting the soul when men dwell in it, and live by that word which Moses, as the Lord's servant said, "is not a vain thing;" for he that doeth those things shall live in them; and it is given to such that choose the way of life, and eat of the knowledge that refuses evil by fasting from sin; which breaks every yoke that is under the bond of iniquity, which all corrupt principles are under, which leaven men into their nature who are overcome by those spirits; because by what men are overcome, they are brought into bondage. He that committs sin, is the servant of sin; so is separate from Christ, or righteousness of faith, which is the bread by which the just live in every age and generation; and is that wisdom and power of spiritual meat and drink, by which they came to the same general assembly, whose names are written in heaven by the judge of all that family, when or wheresoever named in heaven or in earth. It is in the same that confession of the tongue is made that the wisdom and power of God is Lord, to the glory of God, the Father of that power that is God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory; there to remain until the restitution of all things, by the judgment of God, that takes away man's judgment as men learn of him who is meek and low of heart; and the power of God becomes man's strength of battle in the strait gate that leads to life and light; which gives the light of the knowledge of God's glorious form or appearance, called the face of Jesus Christ; by the blood (life) that cleanseth from all sin, which life is only in his own

Son of the pure heart that is blessed, and that sees God only by the power of a Father; in prayer believing in the power of God, as the Father thereof begets his wisdom to discern truth, or everlasting consolation, or the Lord's Christ; that is of the Lord's preparation before the face of them that dwell in God's temple of prayer for the life or living bread of faith and comfort, that leads into all Truth, and is the light to enlighten the Gentiles, and the glory of the Lord's people Israel, whom he has chosen to write his name upon, and calls them his, because he has called them by his name above every name, and formed them a people for himself, who shall show forth his praise. Then it is the form of God that shows forth his praise through the worm Jacob and men of Israel, because he is present and will be with these in perfection; and will not leave the heart which is perfect in love, nor forsake the willing mind that abides in his everlasting covenant and ark of testimony, for a blessing to the overcomers of enchantments and crafts of subtle devices, that beguile the eye; who will not eat the serpent's meat of earthly wisdom, but will fast as Jesus did, and live by the power of God, and in his commandment that binds Satan, and makes the serpents ways on his rock manifest; whose desires beguiled the woman, and she did eat of his dishonest craft through guile, and was conformed to this world by doing his works, and loving his lusts, and despising prayer for daily bread, which is the perfect will of God, that the just live by and are nourished up in, as the Father of life gives it; who keepeth the souls of them safe that commit themselves to a faithful Creator, who abides in his truth, or the son of man, who is sanctified by the Father, and is the heir of his Father's inheritance or work; by which and for whose glory of the Father, the worlds were made; that he might be all in all through his own wisdom and power, and take it, and reign through love, that has power over death, when faith works in it to purify the soul; and gives men an inheritance among them that are sanctified and built up in that which is holy, and in the life or resurrection of Jesus Christ his Son in all that are children of the resurrection,

and children of the light from the life which is spirit, and of which the just live, and which is daily to be lived in ; the spirit quickens and makes alive the church unto every good work as men live by the word of his present or immediate power over evil ; and which is God's glorious manifestation of the true church's authority.

Spiritual life comes from the Father of spirits, who is greater than all, and who holdeth all that he giveth unto the Son in covenant or agreement, in his hand, which no man is able to pluck out of. God the Father is the begetter into that lively hope, as Peter calls it, by the resurrection of Jesus Christ : for such do live unto God only as he raises them up to be children of light ; who walk in the life of his Son, whom he gives to be a covenant of his people. Such have fellowship one with another in the hand or power of the Father, that doeth the work of righteousness in all that are joined to him ; and are rightly named in him who calls these members one, " even as we are one," which means in the spirit of righteousness ; as it is written of the Saviour by the Prophet, " His name shall be called the Lord our righteousness." Surely such is the power of God in the believer that is begotten of God ; it is the life or spirit that is God manifest in the flesh by bearing testimony ; or is the truth that witnesses a good confession before men or kings ; which keepeth himself and the wicked one touches him not ; as it is further written, " he that is born of God overcomes the world ;" and " this is the victory even our faith," which victory only applies to him who has the witness in himself that he is really an overcomer of the spirit of the world and the wisdom thereof, and all the craft, guile and hidden things of dishonesty and evil speaking that has no manifestation of truth to commend it in the sight of God before all men ; because such spirits of subtle craft must be renounced by receiving grace that keeps men from fainting, and is able to build them up in the most holy faith, and give them an inheritance among them that are sanctified.

Men are sanctified, justified, and fed by the spiritual meat of the rock or will of God ; which will men are mothers of. The Son of man is a house of prayer and

praise, which is in the wisdom and knowledge of his Father whom he represents; and a kingdom from God to do his will on earth, and to call men away from the affections of the world, to come to the spirits of just men, which the church must now come to, to be witnesses of Mount Zion, the mother of all that are her children, who are all taught of the Lord, and in righteousness are they established, whose eyes behold their teacher that shall not be removed into a corner. Such learners of the truth and comfort are comers unto a meek and lowly heart, and find rest in that blessed spirit that yokes all his learners to his saving body, which is a spiritual one that has dominion over the natural man, to bind that strong man, and give rest to the soul which is subject to the divine ordinances by the higher powers than those which are of the world; and which worldly crafts must be conquered and the god thereof overcome; who blinds the minds of them that believe not (so are out of the virtue of faith by love, or a meek and lowly heart,) and are in the power of darkness; in which men are princes of that power that influences or moves the air by the lips, tongues, throats, and evil selfish wills of men; and by that perverse spirit teach traditions of ages and generations by the precepts of men, and receive honor one from another, without seeking that honor which comes down from God only in every generation. It is unjust and robbery, or in the hidden things of dishonesty by lust, to desire the honor that justly belongs to former generations of the world. How can you receive the honor of God from men, or generations of men, and progress God's righteousness (which is of me saith the Lord) to his heritage and people? His righteousness is not to them who gather together, but not by Him; who shall fall for their sakes who are defended and preserved from such unreasonable men; who have no just kingdom, power, or glory to descend from generation to generation of the world and its philosophy and vain deceit, that spoils and beguiles the innocent of their reward, by voluntary humility and will-worship; such as worshipping, (former generations) angels, and intruding themselves into things they have not seen; so have not the comforter, or the reward

of the righteous, that the Father thereof doeth the work in ; for the work of God is righteousness, and the effect thereof is quietness, peace, and assurance forever.

For want of taking heed to the light of life, men are spoiled by natural principles and rudiments thereof ; searching after that which is unsearchable, that the natural ear has not heard, and the natural man cannot know, because that which is spiritual is invisible to him, and is only spiritually discerned. This erring wisdom is only in the beguilings and vain deceit that rob God and beguile men of the reward of everlasting righteousness, which comes from God only as he begets it ; and it is his only begotten in every generation that declares the Father of life.

Just men are they that are raised with Christ, and that he is not ashamed to call brethren, by the same Father and by the same God, as he said to his followers " I go to my God and to your God ; to my Father and to your Father." Christ the saviour and Son of the living God, is set forth in language which the immediate power justifies, and is the substance to every age and generation to bless and sanctify them in their midst, for a memorial unto all generations that receive him, the sent of the Father's wisdom and power, by whom he worketh for his own glory ; that always justifies wisdom that is not from beneath, but from above, so is above all powers ; and unto which power the Father hath made all things subject in judgment, for he himself judges no man, but has committed all judgment unto the Son ; because he is the son of man and witness for God and for man : so is man's advocate with the Father for the sinner whom he judges rightly unto truth, or by grace unto victory through judgment ; which the just brings forth in the meek of the earth, whom he leadeth into true judgment. As men follow or serve him, he will be their spirit of judgment ; and strength to them that turn the battle to the gate. He reproves for these meek of the earth with equity, and judges the cause of the poor in spirit ; who are and have been the blessed of all generations that are the mother of the life of God, or his spirit and power in man ; or God manifest in the flesh by God's will when the spirit or virgin soul magnifies the Lord (and not

self) and rejoices in God the saviour, (and not out of that life from the overshadowing wing of his goodness; from this time forth shall all men call them blessed; for so it is in all that know the Father present or at hand, to be their God and saviour, in whom the spirit rejoices, because he has regarded the low estate of man or the virgin soul.) Surely all generations are blessed in the knowledge of God, whom to know is eternal life in all who follow his Son and substance of faith, whom he has sent and raised up for a horn of salvation in the house of his servant David, and the same seed after him, that should call him Lord in spirit; who was after the Lord's own heart, to reign a king and priest forever; in the same everlasting covenant with them that do not forsake his law, and who are his children that he will judge righteously as an advocate with the Father, who leads his sons by his spirit of perfection, and whose work is perfect; all his ways are judgment; a God of truth and without iniquity, just and right is he in every generation. His substance has been, is, and will be the law, that is perfect; converting the soul by his seed of grace to the sinner, who bows to God's judgments or rod of condemnation; or wrath of God upon the evil doer, or every one that hateth the light of equity and truth; which remaineth on all who love darkness, and will not be judged by the light of the law of the Lord, and who reject that which is perfect and preserves from the snares of death in them that live and walk in it; or that do the law and fulfil all the righteousness that God has given man by any disposition to draw man unto himself in his wondrous works of prophecy by signs and wonders; that the soul may look beyond the dispensation to the dispenser of grace, and reconciler of the world unto himself in his ways that are all judgment and are past finding out; but which are made known as he sends them in the earth, that the inhabitants may learn righteousness, and serve the Lord with fear, and rejoice with trembling; and kiss the Son, lest he be angry and they perish from the way: for blessed is every one that puts his trust in him; as it is written, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

As sure as revelation in all manifestation of truth is knowledge, so sure it is that men must first know the thing of which the pattern is a perfect likeness, before they are witnesses of perfection, and of the work of God; even as Moses was shewn in the mount of God the fashion in which all things, not part, were to be made; so he formed his people Israel for himself, to shew forth his praise. God's own work only can praise him, or establish his throne or habitation, which is in justice and judgment forever; which implies from generation to generation.

When Moses saw the Lord's goodness pass before him, and was covered by his hand, he stood in God, the rock of every age, as a witness of his goodness, who is great in mercy, long suffering; and who is abundant in goodness and truth: and he could bear testimony of what the Lord shewed unto him when he stood in God the rock, and was covered with the hand of his power, that holdeth his saints, and who cometh in them, and with them, to do justice and judgment, and to declare his ways, or to publish the name of the Lord, that his people may ascribe greatness to our God, saying: "Give ear, O ye heavens, and I will speak, (to the church,) and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the rock, his work is perfect: (both in figure and in substance:) for all his ways are judgment, a God of truth and without iniquity, just and right is he." Judgment belongeth unto him; also the kingdom, the power and the glory unto the Father that honoreth his Son, who is his representative on earth, in whom he dwells by prayer believing; and who, with him, will freely give us all things: (not without him, the son of man by doing his Father's will; and who, by the grace of God offered up himself, so tasted death for his followers and for his enemies, yea all men; for while we were enemies Christ died for our sins, and rose again for our justification through faith in his blood, and by whom we have redemption, even the remission of sins, so being reconciled by his death, we are saved by his life from wrath to come.)

"He that searches the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God, and we know that all things work together for good to them that love God, to them who are the called according to his purpose." "If God be for us, who can be against us?" Surely every thing is summed up in God the Father, who has called men to virtue and glory by his only Son, (His own wisdom and power) which worketh together for good in them that love him as above; because it is faith that works by love (not circumcision nor uncircumcision that availeth anything,) that purifies the heart, and gives the answer of a good conscience by the resurrection of Jesus Christ in and with his members; because he is not separate from his servants who abide in his word, and are raised by the power of his Father from dead works to serve the living God, who worketh and willeth in them that love him, and are his servants by being conformed to his death, and have fellowship with his sufferings, as Jesus says: "where I am, there shall also my servant be;" and if a man love me (the wisdom of God) "he will keep my words," and he who is the light of life of every generation, said, "if a man keep my sayings he shall never see death."

There is but one seed of faith, which was before Abraham, and in which he rejoiced and was glad, and was a witness of the everlasting comforter, and his blessed priesthood and kingdom, after the power of an endless life, or king of everlasting righteousness; so of every age and generation in the substance of spiritual meat and drink, which the church must partake of, and that follows after the disposition of angels, by which the Lord took his people by the hand and led them through the wilderness, "which covenant they brake, although I was an husband unto them, saith the Lord:" who gave them the lively oracles by raising up Moses for a judge and a prophet, and was with them in the tabernacle of witness in the wilderness; and that appeared in the angel at the bush, to make his good will known in the earth by his wondrous works in an outward covenant, which they did not keep, but in

their hearts turned back into Egypt, and became uncircumcised in heart and ears, and made a calf and worshipped that dumb idol, and rejoiced in the works of their own hands; therefore, God gave them up to worship the host of heaven; they took up Moloch, and burned incense to the Queen of heaven, figures which they made to worship. They would not keep the law, (which Paul says "is holy, and the commandment holy, and just, and good;") but resisted the holy one, and made a figure of their Egyptian ornaments, and what their hearts lusted after, by which they were consumed in the wilderness: so fell short of the promise of the Lord's rest, by resisting the holy one and being stiff necked; not keeping the covenant and doing the law, but speaking against Moses and against God; thrusting Moses from them, who prophesied of the substance, and saw who he should be raised up from among, (not haters of the law and breakers of God's covenant, but) "from the midst of thee, of thy brethren, like unto me," that know the law by the substance which the law is a figure of; which was, said Paul, "our schoolmaster to bring us unto Christ," by passing through the law, and establishing it by fulfilling it, not to destroy the law or its prophesy: as he says, "Do we then make void the law through faith? God forbid: yea, we establish the law." And further, "For I through the law am dead to the law, that I might live unto God." And again, "my brethren, ye also are become dead to the law by the body of Christ," which is the heir of faith, and comes not to destroy the law or the prophets: "for Christ is the end of the law for righteousness to every one that believeth." So the law must be in a man who is a witness of Christ, the resurrection, before it can end, and he be in the righteousness of Jesus Christ, which is in every one that possesses his substance by being born of God; by which birth the generation of light and of the day have the victory over the world, even our faith, which can only be applied rightly to the Church or house of God, whose flesh Jesus Christ is come in to confess his Father's name, by bearing about in the body the dying of the Lord Jesus Christ; which is a testimony of reconciliation with God, and his good will to

men, by the light of the knowledge of the glory of God that shines out of darkness in the heart for the consolation of God's people; which he prepares before the face of all people, a light to enlighten the Gentiles, and the glory of his people Israel. He also "is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, that the thoughts of many hearts may be revealed" by this wisdom and power of God that dwells in the church by love; so works by love only which is pure and not defiled or feigned. Love is not a lukewarm spirit of indifference of feeling to be comfortable, or in happiness, which is really substance of invisible things. Love in a pure heart is fervent towards God and towards man; not like that of virgins in every generation, who buy not oil for themselves, and who have no oil in their vessels to unite with Christ, the everlasting light to the pure heart or eye, that is only blessed by regeneration, or a birth of the Bridegroom, that reveals the Father; by which men see God, and know him, and go in by the light or door, which is shut to them that are not in revelation, and have not the knowledge of God, and of the Father, and of Christ, that he is their Son of man that the power and authority is given unto to execute judgment; and that man is the mother of that will that is the true tabernacle with men, which God has pitched and not man; and that Christ is the minister of that sanctuary; as it is written, "the tabernacle of God is with men, and he will dwell with them." Here it is that the whole family or household of faith is named, because they come to God the Judge of all, and to the general assembly and church of the first-born, written in heaven (or in God's throne.) The Son of man is in heaven, and makes intercession for the saints according to the will of God; and is preached by the Holy Ghost sent down from heaven; or else how can he be the bread of God that cometh down from heaven, and giveth life to the world, or saves it by coming in men's flesh to be a witness of good works?

Who can add any thing to "I Am" justly? who said by the prophets, there is none before me, neither shall there be any after me; and beside me there is no saviour; I am

a God at hand. He is the rock, his work is perfect ; a God of truth, and without iniquity, just and right is he ; all his ways are judgment. Heaven is God's throne ; and the Lamb that is in the midst of it, feeds his followers, and leads them to the fountains of life ; and is the spiritual rock that follows the church in the wilderness, which God leads by his judgments that are unsearchable, and past finding out. The Church is the house of the living God ; the ground and pillar of truth. The Church did all eat of that rock, the Prophets and Apostles' foundation, the will of God, as it was dispensed in the angel of God's presence, while they kept to the hand of his power, and did not forsake God that formed them, and lightly esteem the rock of their salvation. Surely the substance followed them as a comforter, as Moses said : " Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

The Eternal One has ordained the law, and declared by Moses that those things which he has given are not vain ; and that he that doeth them shall live in them. So the principle of the law is everlasting by covenant with that house, until a better covenant is made with a reformed people, who fulfil that righteousness of doing unto all men as they would that men should do unto them ; which is the law and the Prophets ; and is the substance of the just Law of God ; (Paul says, the Gentiles " shew the work of the law written in their hearts " when they do " the things contained in the law ; ") which righteousness must be fulfilled before the life of immortality can be witnessed or brought to light in the soul, through the glorious gospel which is the the Image of God, that shines in the heart out of darkness ; and is made known to the minds of believers who overcame the world, and who have the victory by a birth of living faith ; as it is written : " Whosoever believeth that Jesus is the Christ, is born of God ; " and, " whatsoever is born of God, overcometh the world ; " and " this is the victory that overcometh the world, even our faith ; " to wit : the believers' faith, (not of them that

believe not, whose minds the god of this world hath blinded lest they should receive the glorious gospel which is the Image of God,) for "he that believeth on the Son of God hath the witness in himself," and has that riches of the saints' faith in his own earthen vessel that is accounted for righteousness, not only unto Abraham, David, and Mary, but unto all who are sanctified through faith by doing the divine will; which is the bread of the children of God or the true church, that has been the mother of salvation, through the grace that judges man for sin, until He, or that spirit of Grace, called John, turns the disobedient to the wisdom of the just; which is called the time of reformation; or the fulfilment of the law in the just, who live by faith in the Son of God; so are saved by his light that shines out of darkness in the heart; such being in that glory which he enlightens his Church with, called the Lord's people Israel, whom he has chosen to set his name upon, and whom he builds up by his grace, an habitation of God through the spirit: by which every living stone of that building has become a child of wisdom from whom his Father does receive honor, and glory, and living praise; even by his own life that gives an understanding of his holy will, which sanctifies and justifies the righteous, and clothes them who put it on: because it is that work which is wrought in God the Father who is life and light in his Son of righteousness only, who puts it on by doing his will; so is holy, harmless, undefiled, and separate from sinners; yet the sinner's advocate, even Jesus Christ the righteous; who reproves the world when he (the Comforter) is come; who brings a sword upon the earth, or sin, by judgment or by condemnation, or reproof; which is the way of life and truth; and is in the resurrection of the just, who live by faith in the Son of God through his Grace or the goodness of God. It is not by man's works of righteousness that he has done, but of the Lord's mercy that we are saved, by the washing of regeneration and renewing of the Holy Ghost: which is a renewing of knowledge after the Image of him who created man, and who blesses all men in the resurrection of Jesus Christ, who is the Image of the invisible God, and first born from

the dead in those who do his Father's will, and is called a child of wisdom, of light, and of God.

The profession and confession of progression in righteousness by natural generation, is a reproach to the all-wise God; and is in the subtilty and craft of the God of of this world and his prince and power of the air. God is spirit or principle of Life, Justice, and Truth; and men know him as Father, only by love, and happiness, or eternal life, which is man's knowledge of the only true God, and His Son of man: because he makes man a true witness by a birth of the Spirit in the divine will; which so sanctifies the church, that the living members are Mother, Sister, and Brother to the Saviour by the same Father, Husband, and Maker, the Holy One of Israel, their King and law-giver in every age and generation.

The work of God is complete and entire, lacking nothing in his workmanship, the church; which is a son individually, and a husband also, by the everlasting covenant of God's wisdom and power to knit them together in the goodness of God, who promised the Truth for a covenant unto the people. "In the beginning was the Word, and the Word was with God, and the Word was God;" which was properly called God's wisdom and power of creation; who said, "Let us make man in our image, after our likeness;" the perfection of heaven and earth, above all and over all in the image of God; which is God manifest in the flesh, and is justified in the spirit by faith in the aforesaid wisdom and power, by which and for which the worlds were made; that the Creator might shew forth his praise through his blessed creature whom he dignified with immortality, and crowned with eternal life, by which man had a knowledge of his Creator and of the lower creatures, for whom they were made and blessed in their being and order, in the divine ordinance. Man fell from the power of the eternal God and his work (man being God's workmanship,) into darkness, condemnation, and shame. God worketh in man for his own glory; and the righteous man worketh in that glorious light by the life of God; and every deed that is wrought in that wisdom, justifies the Father of the fruit of the spirit which is by love in all who keep the Father's

commandment, which is that men should love one another, even as Christ loved the Church, and gave himself for the Church, and accepted the Church as a gift from God, as it is written; "Behold I and the children which God hath given me:" without which there cannot be any begotten together in a lively hope, by being raised together in the wisdom and power of God, who has dominion over the world because the Father is in the midst of his people when love abounds without dissimulation; for love worketh no evil to any man, and is the fulfilling of the law and the end of the commandment. So the commandment is done or finished in love to God, and good will to men; and that is by the gift of God, and not of ourselves. That which is given unto us, is our bread of faith from day to day from the fountain of eternal good, or the throne of grace; which is not received from men by conferred honors from generations of former ages, or receiving their precepts, which makes void the word of God. Because the hearts of these are departed from the Lord when they seek not the riches of faith by which the just live, and which comes down from God only. Jesus said, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" God only holds that treasure; who is light to the principle of light that God has ordained to fill the body; having no part dark when by the commandment the light shines out of darkness into our heart's or mind's eye; for the light of the body is the pure eye that sees Good in God, the author of light by his begotten word or commandment that unites with love; without which there is none of the true faith; because love and the light of God unite, as the virgin and the Bridegroom do unite, by oil that only enlightens by uniting to make a glory in that image, to know the Bridegroom by his own light of wisdom, that only shines on the wise virgins' eyes, to honor them with the light of the knowledge of the glory of God, in the face of Jesus Christ. But they that were unwise and who had no principle of union, but were looking for something to unite with salvation that justly belonged to other men and their covenants, were left in the dark, or out of the knowledge of life,

light and understanding ; and in the reproof of "depart from me, I know you not." (Knowledge is light, that is a stranger to darkness, and is not in communion with it ; because every one that doeth evil, hateth the light, and will not walk in the light of grace that prepares for the Bridegroom, by prayer and fasting to break every yoke by overcoming the bands of iniquity.)

This testimony agrees with the Prophet Daniel's testimony, "Blessed be the name of God for ever and ever : for wisdom and might are his ; and he changeth the times and the seasons ; he removeth kings, and setteth up kings ; he giveth wisdom unto the wise, and knowledge to them that know understanding : he revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him." How important then that men acquaint themselves with God ! and be at peace, which the world cannot give : the fashion thereof is fast passing away with them that are in the forms thereof, and the corruptions that overcome the mind ; for that by which a man is overcome, to that he is brought into bondage ; and servants ye are to that which you obey. No man can serve two masters. God and mammon are separate ; and God and the world are not united ; neither are the principles of perfection and tradition by men's precepts, the same spirit from generation to generation. The same spirit is from world to world, or to the generations of the flesh, by the will of the flesh, that makes void the will of God ; which is bread by the word of God being made a witness to man first in the generation of innocence and peace, or in harmlessness, which is out of the defilement. Degeneration implies there has been first a generation before a fall from the Lamb of God, to a beguiled eye, that fills the whole body with darkness and death ; wherein the eye that is light when pure, and is the light of the body, becomes darkness, that is great darkness in them that are faithless or believe not ; when such minds are blinded by the god of this world that rules in the children of disobedience, and are under the darkness of the rulers of this world, that are princes to the power of the world, that serve the creatures because they love and honor the gift

more than the Giver, who is God over all, and is blessed for ever.

All that see the King immortal, the only wise God, must be born of water (His judgment unto mourning) and of the spirit; or else they cannot be blessed by an entrance into the kingdom of God, and be of the same church which formerly came to God, the Judge, by his Word, of both quick and dead; and by which spiritual birth they became children of God and of the resurrection and of light; or came to the spirits of just men made perfect. There is no Christian worship out of the vine of perfection, in whom we are complete and entire, wanting nothing. There is nothing to be sought before the word of eternal life, because it is the substance of every age, and is the glory, honor, and image of God, called the bread of faith; which keeps men from hungering or fainting while they believe in that living substance which has blessed the faithful seed in the grace of God, and followed them to minister peace from the King of righteousness, that is the power of an endless life, that has no descent in Himself; so cannot be reckoned of men's generation as a kingly power; having neither beginning of days nor end of life; but abideth a king continually; so is the same king and high priest of every age that is blessed in God, only by the union of faith: as it is written, "Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thine own hand." That which met with Abram is the same that followed his house and church to bless them. Abram met with this priest on his return from the slaughter of the kings that spoiled righteousness or the house of Abram. He that met with him and he that returned are two dispensations that come together in that which Abraham rejoiced to see; who followed Abraham's household or church to meet them in the order of God, not by tradition, but in faith, that is the blessed of all the families of the earth that unite with God in righteousness that is of the most high God. Surely such is the portion and heritage of the Lord, and their righteousness is of me, saith the Lord. No weapon

formed against this heritage shall prosper; and every tongue that rises up in judgment against this, he shall condemn. So will divine worshippers be established above will-worshippers; because their righteousness is of themselves, and they praise that which is of their own generation, and not that which is of the most high God, possessor of heaven and earth, that is a deliverer and saviour; and is the blesser and the multiplier of his household, that sit down with Abraham, Isaac, and Jacob in the kingdom of God by doing his will.

Men that hate the light, as every one doth who doeth evil, will not follow perfection, nor wait to know the sure foundation that the Lord lays in Zion for a foundation; so they make haste to establish *themselves* instead of the *tried stone* that God lays for a foundation, and gives for the bread of the just, called the comforter. The everlasting comforter is God manifest in the flesh, and is justified in the spirit of all who confess him in the flesh before men. The foundation of God standeth sure in every age, having this seal, that he knoweth them that are his. The seal binds those that are his to the knowledge that the foundation or comforter leads into all truth, by which we are sealed to the day of redemption. The sure foundation is mystery surely revealed in a pure conscience void of offence. Because the mystery must be held in knowledge and understanding; for there cannot be a witness of unity without that seal of the arm of the Lord is revealed; which makes manifest the revealer to them that are his; who always hold the mystery for the seal of sure witness that light reigns by God, where darkness once reigned, or in that region and shadow of death; unto those that were in it light has sprung up; they can say, whereas once I was blind, now I can see. Such hold the mystery and confess it unto the full assurance one of another; so are knit together in the goodness of God. As Paul says, setting forth his riches that must knit the church together, not in doubt, but "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of of God, and of the Father, and of Christ:" which stands

in the seal above mentioned, and must be confessed in the flesh.

To deny the mystery of the faith in godliness is in principle to deny revelation, which is spiritual meat and drink, by which the Church is fed by the knowledge of God, which knits together in the riches of the goodness of God. Then springs up progression for a God to them that teach the traditions of men for doctrine; which makes void the commandment of God, and regeneration, and faith in God, by the son of the man who does the works of Abraham, David, and all the Elders who have obtained a good report through faith in God by doing his will; of which the just of every age have had a seal that God knows them, and is their pillar and ground of truth; in whom he lives, and who are his house of the first-born, written in Heaven, or his throne.

When men desire to help God and progress his righteousness, they are faithless, and a perverse generation. The righteousness which is of the Lord by the everlasting arm being underneath, is that which seals men to the revelation of his wisdom and power by helping men's infirmities; so that they can rejoice in that they are helped to see their infirmities, and are made strong by the everlasting arms that are underneath, and Him that rideth on the heavens in the help of his people, and in his excellency on the sky; who led Israel by the cloudy pillar, and by that which also was a sure evidence by night; and that made a wall of the sea, and judged between Pharaoh's host, to show them the Lord fought against them, and followed Israel, to keep them in their rock; and so the angel of his presence saved them that he upheld by his name, that he might make it known to his honor, and to his son that he loved when he was a child, and called him out of Egypt. As sure as men are knit and bound together in the goodness and riches of God, by confessing the name of the Father of the Truth, by his manifestation of his sure witness of a Saviour of the flesh in good works, which are the fruit of love that faith works by to sanctify the soul; so certain it is that denying the mystery of the faith, and making it void by unbelief, will scatter the flock by the

traditions of men, and their vain doctrines, and faithless repetitions of idle words, that are judged by the Light of Life, which maketh all things manifest, and fixes the bounds of man's habitation, and giveth men their wages as their works are or shall be.

Men that rise up in judgment against Moses, a servant of God, are neither God's Servants nor his friends; who upholds his servants in whatever he calleth them to obey or follow. When men leave the work of God and his deeds, they do their own work; that is not God's work or power—the Saviour; and such corrupt themselves, and perish in their own corruptions, while teaching progression of men for godliness. Such men say publicly before the world that Peter was not converted until after the resurrection of the body of Christ, and had not received power, because he denied his Master, and yet say that he loved him and was devoted to him. Let me ask every honest mind whether Peter had not faith before he was perverted in the seive of Satan? Surely the Master whom he denied, he did not serve. That sure witness gave his sorrow, the wages he received. Did he not say to his Master—"Lord, to whom shall we go, for thou hast the words of eternal life? Did he not say—"Lord, thou knowest all things; thou knowest that I love thee?" when Jesus said, "Feed my sheep," and "Feed my lambs." And further, did Peter know his Master by what men said in their opinions of Elias, Jeremias, &c., or by his own faith, begotten of the same Father, and by which he did the same will, and did eat the same Rock that he afterwards denied? Peter denied that he ever knew him whom he had known as Master, who gave power by which they lacked nothing, until they became a faithless and perverse generation, because they did not fast and pray; but were perverted by their own tables, and the desires of Satan—a generation that serves men because they are perverted and put confidence in the flesh, and not in God, who is the Father of the Son of Man that abides in the power and the wisdom of the eternal God, that is the refuge of the righteous in every age, and is the shield of Abraham's children that do his works, and that live by the same faith,

which has victory over the world and the kingdoms that are against God, and against his pillars that he has raised up in the house of Moses, as a servant and prophet in the Law that is disposed by angels until there is a better priesthood raised up from among the brethren "like unto me;" (not enemies and destroyers of the law and the prophets, but fulfillers, that live in what they do by the commandment) him shall ye hear in all things; and it shall come to pass that whosoever will not hear him shall be cut off from among his people.

Such are not the Lord's people, that will not believe Moses nor the Prophets and Apostles who were raised up by the wisdom and power of God, a tabernacle and a house that God was pleased to dwell in; and all men must be built up in the same Saviour—the foundation of the prophets and apostles—not separate) Jesus Christ himself being the chief corner stone that makes us perfect with them, and not without them; that all may be reckoned to the righteousness of God, who multiplies that faith which worketh by love, and blesses the inheritors thereof. So that the living church may know that the increase of Zion's children are judged and born from above, as God, the Father, prepares the Bride for his increase.

There is but one foundation of truth which God has laid in all ages; and another foundation can no man lay than that which is already laid, even Jesus Christ, the wisdom and power of God; who only is the builder of the church by the will of the Father; who also is the living and eternal bread that gives life unto the world by faith that is established and grounded in the truth, which is the living vine to the great husbandman; without abiding in which, to wit, the same wisdom and power and the truth, no man can bring forth fruit to the honor and glory of God, the Heavenly Father, to all the branches that abide in the vine that bringeth forth fruit to the praise of the living God; who also taketh away any branch in the vine that does not bear fruit. The Father worketh to take away unfruitful branches, and they are not in his honor and glory, nor of his vine, when they cease to be purged by him, the Father, who glorifies his vine by his life and his will; and

the vine glorifies the Heavenly Father when the branches bring forth much fruit.

Men desire to have, but do not obtain. Men desire to build, but do labor in vain, without the power of the Father of the foundation doeth the work; to him belongeth the kingdom and the power and the glory forever and ever—who rooteth up traditions and vain worships, because he hath not planted them; and they that seek honor one from, another, and seek not the honor that comes from God only, are depending on the grace of men, and on the foundations of men, and the progressions of men's works, that reject the living stone which God makes the head of the corner, which is the Lord's marvellous work and doing.

There are simply these states in man—generation, degeneration, and regeneration. The Lamb has been slain from the foundation of the world in man. And the world was and is overcome by the Lamb, who has conquered death, and is the author of eternal salvation.

The only wise Creator made man, the emblem of himself, to confess his wisdom and his power in the flesh, by the flesh being subject to the will of God that is immutably the same rock of faith in all ages of time, called the bread of which the just do live, and have obtained a good report of God, who is the Father that is greater than all, as Jesus said of him; who holdeth his saints in his hand, beyond all men's ability to pluck out.

To confess the name of the Son of God, is not to be ashamed of innocence, which represents the Father of that spirit within men; and who builds that spirit up together in one body, being many members, and which are made one bread or support one to another, the wisdom and power of God being the head thereof; an habitation of God through the spirit, which always declares the Father in whose bosom he dwelleth; and whom also the Father giveth to all that unfeignedly love him by doing his will, that is the Life and the Light of his Father's glory at hand, in every living believer, that confesses God manifest in the flesh; which is God's delight to dwell in, and man's glorious crown; which the Father only can give, and put on, or crown with, even as many as he has given unto Christ; the

Church that dwells in prayer that all may be kept by the same wisdom and power; or that are begotten of the same faith, and are heirs of the same eternal life, in which the fulness and riches of the Father dwelleth to make himself manifest in the world, by principles that are not separated from himself, both by confession and acknowledgment of the Truth which is immutable; as God is unchangeably the same God to the church whose names are written in heaven, (which is God's will, the comfort of his Son,) or his throne of glory, when men are subject to his power and wisdom; because Mount Zion is the mother of all God's free children which the Lord her God giveth her; and who is her God and Judge of every age, both angels and spirits innumerable; and who only dwells in his own wisdom and power, and who taketh it, and doth reign. Then let all men confess his holy name, and fear him to whom the kingdom, the power, and the glory belongeth forever and ever.

Grieve not the good spirit of God, by which ye are sealed unto the day of redemption. Quench not the spirit, despise not prophesying; but receive the ordinances of God as he has subjected men to them, and opened the hearts of his servants, and upholds them in his everlasting covenant, the rock, and ark of the testimony in every age; in which he now lives and has lived, and has sustained them who have kept his covenant by his leading hand, for a testimony to the nations, to make his power known, and to be confessed unto, both through his judgments and his unspeakable mercies; that his own arm may be revealed to the just that live by faith in every age; and who make up the general assembly and church of the first born; written in everlasting peace, and the righteousness of God through his only Son; of whom he is Lord, and sure witness of God in all men who so love the will of his Father, as to deny themselves, and to become joined to the Lord in the one spirit that confesses and denies not that life and peace which is in the innocent, and was before guilt; and is preferred before guilt, whose wages is condemnation for the corrupt fruit of unbelief, in the unjust; who do not work in God, the light of life, and live by faith in the Son of

God's wisdom, the fulfiller of all righteousness, both of the Law and of the Gospel.

The God of Abraham, the God of Isaac, and the God of Jacob, has not changed, neither in name nor memorial. It was God that made Abraham's name great, and that multiplied him, and that blessed him, and that made him a blessing in his seed, which do the same works, as Jesus said; his children "do the works of Abraham;" and not the works of the devil, the father of the lusts of men; by which they resisted his spirit, and rejected him who came to gather with the power of the Father; and not to scatter any abroad by the destroyer, that will not confess that Jesus Christ is come in their flesh to make God's goodness manifest, certainly, truly, and surely; as God's rock is immutably the same thing by following the same Saviour of the world from sin and death.

God the Father is the greatest of all, and blesses the earth in the meekness of the Son of God, that reproves with equity for all such blessed inheritors of the earth as have no earthly judgment nor form, but are void without God; who takes away judgment in man's humiliation, to declare it by his power in his own form, which he quickens from the dead in them; and who live in God to confess his name that saves them. God's wisdom and power judges down all man's judgment, and gathers men out of all other powers to the one power and kingdom that belongs to God, and which men must acknowledge to be Truth. It is that power that made the meal, and that also blesseth the bread by Christ; and man is the witness of what he or they do eat spiritually. It is dust that is formed into flesh, that the flesh may honor the former by confession unto the wisdom and power of the former of all things, the Lord of Hosts is his name, who is Jacob's portion: in his power to break to pieces nations and to destroy kingdoms which God doth not inherit; for a rod from his mouth whom he has raised out of the dust, and called worm Jacob, and ye men of Israel, that God is with; who sheweth mercy to them who love and fear Him from generation to generation; and acknowledge the Lord in his ways that are hid, and that

Jacob's God makes known by his judgments that are past finding out; and to be known, must be revealed.

Oh ! acknowledge this certainly, that darkness was with you all before light or the resurrection of life; that you may give God the praise, who commands the light, and makes the eye which unites with it, in the body and also in the mind.

Dead men neither see nor know any thing, spiritual nor natural : but the judgment of God passing upon man in the capacity of life, gives comprehension between light and darkness; qualifying him to become a testimony bearer that there is light and that there is darkness; and that God has divided the light from the darkness.

No man's judgment nor thought can justly change the power, and kingdom, nor the glory of God; nor give it to any thing either in heaven above, or in the earth beneath; because all are blessed by the greater, and are only good as they are subject to his rule, who commands the elements into form for his goodness to bless, and to call good, and very good. There is a time and a season to all things that are under the sun; which was given and made for signs and for seasons, by Him who needs not the light of the sun nor the moon; who is not under time nor under the sun, but who is both light and life in himself, and to them who dwell in him; the fountain of every blessing; and of the capacity to enjoy them in the substance and evidence of things that are invisible, and which ear hath not heard; that which is only spiritually discerned, and which gives power over the world.

Abraham was the friend of God, because he believed God, who gave him Grace to acknowledge him whom he did not know until He appeared by grace, who is the righteousness of faith.

If we are friends of the wisdom and power of God, and that eternal arm is the high priest of our profession, we have come to the foundation of the Prophets and Apostles, that no man can lay, or hath laid; even the sure and tried stone that is elect, and that is at hand. George Fox called it immediate from God; and so it is only in the hand of

the Father, who makes his own arm bare; that men may see that it is revealed.

For men to say or profess that they are worshippers in revealed in religion or godliness, is, in truth and substance, to say we know that we worship out of destruction; for salvation is of the Jews in spirit, not in letter. Certainly if God is in his house the church, and the church is in God the Father, and in his Son Jesus Christ, who is the Father's wisdom and power, no man can pluck them out of his hand who has given these children to the church, and placed them in that immediate power of prayer; even as many as the Father and the Son are joined unto; who are called joint heirs by being led by the spirit of God, and by all walking in the same light, and in the living body of God's high priest; made higher than the heavens; because God made the heavens for his own wisdom and power, by whom he made the worlds; who is the life of God everlasting; to be a witness in man that his own arm brought salvation; and that salvation is not of man, neither is intercession of the creature, or of made heavens or light: or else God's Life, Light, Wisdom and Power, through faith that works by love, is of the will of the creature, and not the will of the Creator, which the Father makes a priest of that has no beginning, by which we are sanctified and justified in spirit; even Jesus Christ, the righteousness of God, to whom belongeth the power only.

If the revealed godliness of George Fox and his Friends is pure and true, and they did by grace deny the hidden things of dishonesty, they honestly acknowledged the times and seasons which the Father has put in his own power, that keeps men from fainting; or how could they, with Paul, say, having received it, we faint not? Or how could they have a manifestation of truth, and by that evidence, commend (the same) or themselves to every man's conscience in the same sight, that walk by the same manifestation? Did not George Fox marvel at the power of God that opened his understanding, and revealed his arm or his own doing, which the wise master builders rejected?

"Mind the Light," and keep in that which makes all things manifest: yea, all things (not part of things) are

comprehended by the light of Life. "Come unto me," saith the comforter, and the gatherer together as a hen doth her brood under her wings. He will still gather Jerusalem's children together, which is the city of the great King. He that gathereth with me scattereth not abroad, and he that is for us is not against us. So all that are not against the light of Life, but who receive it, and abide in it, walk in Christ, the living way; and are so knit together, in the riches and goodness of God, to the full assurance of understanding, (not doubtingly) of the mystery of God, and of the Father, (by man, the witness of a Son of light,) and of Christ, in whom dwelleth all the riches of wisdom and knowledge. Surely then we cannot be knit together in the goodness of God's riches, while the mystery of faith is denied, and is not confessed; because that is the only ground of salvation; by revelation and acknowledgement of man's poverty of spirit, and the riches of grace by revelation of God's kingdom and blessing to such poor; for their's is the kingdom of heaven.

Oh! friends of God, and of Christ his Son, and of the resurrection unto Life, who have come unto the church of the first born, written in heaven or everlasting comfort; confess the Truth as it is in Jesus Christ, the true and faithful witness in every member in which God the Father hath hid himself; and they that inherit his Life, which is hid with Christ in God, even as the Father and the Son are one; and as the children of the church are made partakers of the same free spirit in the heavenly Jerusalem, which is the city of the living God by the mother of us all, (the church); even Mount Zion, that gendereth not unto bondage, but is free, with all her children, as it is written; "I, and the children which God hath given me." Then these children are all gifts one unto another, who are of the living body: their eyes shall see their teacher, who are all taught of the Lord, and in his righteousness are they established; or else their righteousness would be of themselves, and not of God; for if men gather together, but not by me, (their righteousness is not of God) they shall fall for the church's sake, that God dwells in to gather together the sheep with the shepherd; (and not

without him, the knowledge of every sheep that follows the feeder who feeds with eternal life, or the knowledge of the Father and the Son;) for "his sheep know his voice, and a stranger they will not follow;" (or any leader they do not know.) Then as no man knows the Father, save the Son in whom He dwells that is light, and they to whom that light or way of walking reveals or makes manifest that to be of the Father who begeth every child of faith (which is evidence) that brings to the one fold, by the knowledge of the one shepherd, that scattereth not abroad from the knowledge of salvation, which has power and dominion over all evil and the power of darkness; to turn men to the power of God, and to his city that is glorified by the light of his presence. Them that he shows to be innocent, by that innocence confess the Father of Innocence in their face or forehead, and that they are found worthy to walk with him whose raiment is white as the light, and who takes away guilt and guile out of men's mouths.

I feel constrained to add some solemn queries to be considered by the living, who will lay it to heart and will not reject knowledge, and go on to be punished for wickedness.

Is love the fulfilling of the Law, and does faith work by it; or not? Is faith substance to live upon, by the just of every age; or not? Is unbelief a lack of substance, or the bread of the divine will; or not? Does not hatred make void love in every one that doeth evil? as Jesus said, such hate the light. Then does not degeneration come from self love, and making self of greater reputation than truth; which is in justice and judgment, which are the habitation of God's (kingdom) throne forever, so have never changed?

Do men die to God, or the one good, by doing evil and hating the spirit that is light, and is peace, or comfort in innocence? By which knowledge of innocence every thing is blessed; which God saw, and now sees to be good, and very good; and so sanctifies that sight, or day of glory in which he ended all his works that he created and made good, and for good, and to be seen in good, and in the ministry of his good will, and his holy kingdom of righteousness, peace, and joy in the Holy Spirit: and not to be seen in the spirit of darkness, faithlessness, and degeneration

from his life, wisdom, and power; by which, and for the delight of which in his house of glory, he made the worlds; that men may confess his name and his power, by his own arm that intercedes for them, and brings salvation. Children of the resurrection must justly confess they have passed from death to life; and that they love the brethren who are translated from darkness to light, and from the power of Satan to the power of God. For surely this is the work of God in the believer in Christ, to go and shew to the people how great things God hath done for them, in revealing his hidden mysteries by his grace, which is given unto the church to make known unto the Gentiles the unsearchable riches of Christ; which are made manifest by the spirit that searches all things.

To conclude my concern, I feel constrained to say for the honor of God who has lived in his glorified house of prayer and praise, by his presence in every age; (yet he has been hid from ages that are natural, and which cannot know him by the natural man;) whose immediate presence has kept, and will keep the saints' feet, or uphold his servants by his everlasting arms, that are underneath those that make the eternal God their refuge: that, all the lesser must be blessed by the greater, and must be confirmed by that supremacy of might. To end the Law by a confirmation to end all strife, God swore by his greatness, concerning his kingdom and priesthood, past, present, and to come, (which implies the same immediate power) saying, "thou art a priest forever" with God; who has no descent or separation from God; but abides a priest continually, without time; yet is made manifest immediately in the Son of man by the Father, that declares him who is in his bosom, as follows: "Thou art my Son; this day have I begotten thee:" and then that which has been hid from ages, is now revealed unto us; or those who are made eye witnesses of his majesty by the Godhead; that buildeth and blesseth every house that he sanctifies, by Christ Jesus, the word of God, and prayer, through which the church liveth unto God, and not unto themselves, but in self denial.

God has set these bounds to man's habitation immutably, as follows: a good tree cannot bring forth evil fruit: nor

a bad tree good fruit :—No man can serve two masters :—Ye cannot serve God and mammon :—Ye cannot discern the signs of the times ; neither knoweth any man the seasons of God, because the Father has put them in his own power, “to be testified in due time,” and holdeth them in his hand, that he may bless all nations in the works of Abraham, which makes them spiritual heirs ; by which (and with the Elders that have obtained a good report) they can call Christ both Lord and Son, to the honor of the Father that hath put all things in his power, and hath made him both Lord and Christ, and put all things in subjection unto him, whether thrones or dominions, principalities or powers : every knee must bow, and tongue confess that Jesus Christ is Lord (which implies the wisdom and Power of God, in which the Father only dwells by comprehension of the Light of Life) to the glory of God the Father ; for which and by whom he made all things ; that the world might be lighted with his glory, and the earth be filled with his praise, and his presence be in the midst of his city, and be her walls and bulwarks round about of salvation ; where no unclean thing can enter, because the name of the city is, “The Lord is there.”

A Testimony for the Light, as being man's whole armour in righteousness, and that by which true Unity is witnessed.

Light is man's armor in righteousness ; which armor is whole and entire, wanting nothing ; because God dwells in Light, and Light in God, who is the Father of the Light of Life.

All things are comprehended by the Light, that makes them manifest unto witnesses who comprehend the existence of matter in its various forms, for evidences of form ; and as witnesses which the Former has given, of his wisdom in the formation, suited to the objects of his regard, whom they are designed to bless, in the same light of Life that gives a capacity to see them to be in the blessing of the wisdom and power by which they were made ; and are now and always have been comprehended in the rock of Truth ; which makes them manifest to be what Light bears witness to the eye of men's minds that they really are, objects of witness and of record in the Truth's certainty.

Men's greatest blessing is the knowledge of the only true God and Jesus Christ whom he has sent. Such knowledge (or state of the mind) "is eternal life : " or unchangeable Light, that sees all his work to be good, and that gives a capacity to comprehend the Son of God, which is by his Father's commandment when he causes his own Light to shine out of darkness. Light unites with Light, and Glory with Glory, but darkness comprehends it not ; because darkness is not that which giveth discernment to the eye of the body nor of the mind. God hath shined in our hearts to give us the light of the knowledge of his glory in the face of Jesus Christ ; who appears unto as many as look for him rightly and in a pure heart, which gives a capacity to see God in the Light of Life ; which life is revelation that is only begotten of the Father of true Light ;

who declares the Father unto as many witnesses as the Father gives unto the church ; who are, as Paul said unto the church he wrote unto, "in God the Father, and in the Lord Jesus Christ."

Paul knew in whom all fulness and riches of understanding dwelt ; and that men must inherit his substance, and be in God the Father, and in his Son Jesus Christ, to be witnesses of God's armor of righteousness, which the Truth shields with ; and strengthens the inner man with his consolation, that is the might of comprehension : and in which is ability to see the length and the breadth, and the height and the depth of the goodness of God ; which is beyond what we can think of, only as our infirmities are helped by God's wisdom and power, as men become humble enough for the Truth to teach them his ways ; and in the spirit of meekness, let him lead the soul in true judgment.

Then let nothing but everlasting comfort reprove the world : and that is the Son of God ; and is the son of man, whom his Father has given power to execute judgment upon the earth, because he is the son of man. If men do not really know that they are the mothers of comfort, or of eternal life, they do not know him that leads into all comfort and truth ; and have no witness of the Father that they have his heir of faith : which knowledge the just live by as it is revealed from faith to faith ; and are inwardly strengthened in might by that power by whom God made the worlds ; that men might confess to the name that has put all things in his own power : and that all those that dwell in his power and wisdom, which is the glory in his Son, may see by and in his Son ; because God has begotten him that is in the same mind : for except the Son's spirit is in us we are none of his, and he has not sent the spirit of his Son into our hearts, crying Abba, Father.

Christ is thankful, and so also is the church that he is the Son of consolation in, thankful to their Father, that he has hid these things from the wise and prudent, and hath revealed them unto babes ; even so, Father, for so it seems good in thy sight. The sight of God is a right sight, and so is that of all his revealed children in him ; because

they walk in him that is Life in the eye which God gives a capacity to unite with the Light, and to fill the body with the comprehension or knowledge of God's blessing.

God is the Father of Salvation, and of all that confess the rock that is in God ; and that is not out of him, the Father. The Son and they that are in him, and that are gifts of his Father to the true Mother, the Living Church, do say to the Father, " thine is the kingdom, the power, and the glory, forever and ever. Amen." So it is inseparably the same everlasting will in the Father of the Truth, both to hide all things in himself, who is Lord of heaven and earth ; and to reveal all things for his own glory, in his Life or Son ; that he may bless and multiply his blessings himself by faith, and in his faithful witnesses ; whom he has called by his grace, to shew forth his loving kindness unto them that fear his great name : and as he said to Abram, " I will make thy name great."

He was faithful that promised the blessing to Abram and to his seed, that does his work ; of whom the Lord in his faithfulness, gave the increase of his house : that his everlasting arm might be the revealer and the multiplier of faith, and that the belief of the righteous may stand in the mystery, as Paul calls it ; and that it may be reckoned in the gift of God, which is eternal Life to be an heir of the knowledge of ; because faith is the Gift of God, and is renewed in knowledge ; or is revived again from the dead that once lived, and was lost, and can only be found where the Father has hid that life ; even in his own wisdom and power, that he holdeth in his own hands to be testified of in his own due time, unto the faithful witnesses of his kingdom, who confess his holy name ; and who acknowledge his mystery to the full assurance of understanding, and in that which is unfeigned ; and which is revealed for the glory of God, and for the gathering together in one body all that really know God as a Father, and Christ as their own Son by being reconciled to God in regeneration ; or made conformable unto his divine will when God doth reign in righteousness, and man becomes his subject of government ; and is God's house, that He delights to dwell in : and who exalts his house above every mountain

on the top of every hill ; that nothing may cover his Glory, or hide Mount Zion, the joy of the whole earth : and that the members of the true church which Christ is the head of, can say one unto another, Ye have come unto Mount Zion who is from above, (so is surely on earth ; and her children desire in the name of the Son of God that his kingdom may come, and that his will may be done *on earth*, as it is done in heaven, which is God's throne, will, or spiritual meat, or comforting rock ;) and that gendereth not unto bondage : neither are ye overcome by corruptions, nor of those that perish in their own work, which bears witness against them that they are not wrought in God the Light of Life ; and that is also the Father of the willing and obedient, that refuse the evil, and that fast from it ; and that choose the good, and are filled with good things ; so that there is no lack, neither of staff, purse, nor scrip, while the church keeps in the prayer and fasting of the Son of God, and which condition his Father chooseth for his members ; or begets them together into a lively hope by the resurrection of Jesus Christ ; by which all are acknowledged by the Truth to be the Father's gifts, or joint heirs with Christ.

The work of God is righteousness ; and that work is the rock of witness which he has placed in his tabernacle, which he has pitched and not man ; of which the wisdom and power of God is the minister, even the Truth and the Life of God, and the glorious light of men. And that light is from the immediate and glorious presence of the Father, who appears in his Son that is called the Lamb, in the spirit of innocence, or in whom was and is found no guile ; neither in him nor his followers, who have the victory by the word of their testimony, because they love not their own lives unto death ; and who receive a crown of life as overcomers of the beast, and his image, and the number of his name, which is the number of a man.

Man became a living soul by the word of God ; and Jesus said, "the words that I speak unto you, they are Spirit, and they are Life." It is also called the word of faith by which the soul doth live and believe God ; as Abraham was the capacity in which God worked to multi-

ply and to bless all that are begotten of the same everlasting Father; which word of faith is immediate in every nation, or all the families of the earth that do the works of Abraham; so are begotten in the gift of God: which gift is called the Everlasting Father, and is present in them that come to Mount Zion that cannot be moved; like the Prophets and Apostles did, that had Christ himself for their chief corner stone; and in whom the Prophet could call him Lord in spirit and power at hand; and who was before Abraham, and who ministered unto him, and blessed him that was of the most high God. Abraham was not selfish, but was faithful to him that called him to the riches of faith, and what he shewed him was revelation. The same was Abraham's shield of Truth, or spiritual minister after the power of an endless life, who is the possessor of heaven and earth; who dwelleth in his own righteousness, which is called everlasting righteousness; whom the only true God makes a minister over his house; who is not subject to death, but who comes from the Father and returns to the Father; and whose life is hid with the Father, and those that are in his wisdom and power, and who walk with him in his light, (and not without him,) who is the head of all principalities and powers; and by whom we have access unto the Father, and have fellowship one with another in the life which is the Light of comprehension, by which such know one another to be in the church of the first born, written in heaven; the kingdom of comfort and peace on earth; and good will, by which the spirits of just men have ever eaten the bread of faith in all ages: by doing the works of Abraham, and living of the word of the Lord's power and wisdom; and fasting from all sin, which is in unrighteousness, faithlessness, or of a perverse spirit, or a wicked and adulterous generation; called the generation of vipers, whose wisdom is from beneath, and is earthly, sensual, and devilish; and is in the selfish desires of the destroyer, that is not subject to the law of God. Which law is perfect, and is the fountain of life that preserves from the snares of death and the gates of hell; which are made manifest by the light, that men may shun the snare. Yea all things needful are made manifest to

them who follow the everlasting Comforter, as Jesus said, "he that followeth me, shall not walk in darkness, but shall have the light of life," (which is spirit.)

Paul saw the church had come to God, the judge of all, who judged Abraham; and was his judgment when he said "shall not the judge of all the earth do right?" Or else how could Abraham's righteousness be of the most high God, the possessor of heaven and earth, and his deliverer? who ministered to him by his king of righteousness and of everlasting peace; and that blessed the righteousness which was (from above) of the most high God; that was his shield and his exceeding great reward; and was at hand, a king, and a minister, in the day that Abraham rejoiced to see, the Melchizedek made priest; and he was glad in that which is a power whose descent cannot be reckoned to men that die (Abraham's shield of Truth, by which faith he had a Lord and son in spirit and consolation); and by whose wisdom all things are comprehended in and for his glory; by whom and for whom all things were made: that men might be the witnesses of God's pleasure, that gives his little ones of the flock the kingdom of comfort in the unchangeable Truth, who is from-everlasting to everlasting; the habitation of God, built up through the spirit that is of faith, in the just that renders unto God the things that are God's; and unto the kingdoms of this world, that which belongeth unto the world and its kings and kingdoms; which God will not give his glory unto, nor his praise unto graven images; as though he needed anything, or any of men's forms or inventions to make his wisdom and his power complete, who is all the fulness of wisdom in his name, I AM: by whom all the lesser are blessed for the object of his reverence, the worship, glory, and praise of the builder of all things; but who has bestowed that manner of love on the church, that the members may behold that the Father calleth them the sons of God; and his church, or house, not made with hands, which is unchangeable substance in the Truth that never dissolves or passes away.

That which is of the elements must be dissolved; but that which cannot be dissolved, or that does not wax old

as doth a garment, is our house that is from above, that clothes Zion's free children that are led by the Spirit of God, whom Paul says are the sons of God and joint heirs with Christ; so are not separate from him, but do sit down with him in his throne as overcomers or servants; that he said of and unto "where I am, there shall also my servant be." And again, "without me ye can do nothing;" for "the branch cannot bear fruit except it abide in the vine." "I am the true vine" (so not the false vine, or vine of Sodom, whose clusters are bitter); "and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away." Then his Father nor Truth does not call any men branches of the true and living vine, that do not bear fruit of truth, the comforter and saviour; and they become withered branches, separate from the living vine.

The Truth saith "Come unto me all ye that labor and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me who am meek and lowly of heart, and ye shall find rest to your souls:" which implies Truth is not in highmindedness, and that men must learn Truth in the meekness of innocence.

Christ is the image and the glory of God, and the church is Christ's glory when he dwells with her in spiritual covenant and sobriety: in the which the Lord their God giveth Zion these children or heirs, who are one body and are set free; because the mountain of the Lord's house gendereth not unto bondage: but they have come to the foundation of the Prophets and Apostles, the chief corner stone, elect. Could not the Prophet say in Truth and in the rest of comfort, which was Israel's consolation, "Unto us" (the free seed and mother of the Prophet's wisdom), "a child is born, unto us a son is given?" So was then given, and his name was then known (and revealed by their foundation to be the wonderful counsellor, &c.,) in that which is everlasting; and was the king of righteousness and peace before Abraham saw it, and was the mother of Him, the eternal witness and deliverers that faithful patriarch, who had the shield of Truth: and was his Father also, the multiplier of his seed, the giver of his increase and the riches of his faith; to bless all

the families of the earth by keeping the commandment of God, and commanding his children and his household after him in the authority of what showed him the Light of Life, and who gave him the covenant. For he received the covenant and the shield of Truth by the knowledge of God; and also the ministry of the righteousness of faith, by which he found grace to speak for the righteous to save the city: for their sake, that are and shall be a blessing.

God gave his son unto as many as received him, that he might give eternal life to as many as his Father has given unto him (the Son.) Surely as it is the Father's Life, and Spirit of all light, that giveth comprehension, there must certainly be some man or men to comprehend that marvelous light of life that gives men power to become the sons of God; and bestows that manner of his Father's love upon them that the Father's power draws to his Son; without which no men have in Truth that name of God's sons bestowed upon them: because certainly without this they have not received him who is not in the will of the flesh nor of its birth; but who comes to conquer that will, and to pray for and to set up the will of God, that men may live of that good will. For which eternal purpose Jesus Christ came on earth, to establish his Father's throne; and that his grace might teach men *in this present world*; and prepare men by his judgments to receive the Truth by continuing in his judgment, for which he comes into the world; to confound the judgment of its wisdom, and to make blind man's corrupt understanding, that sees not as God sees; who weighs the earthly kingdoms in a balance, and meteth to men the measure by which they are governed; that men may eat of the fruit of their own doing, and verily have their reward for that which they love and serve, and reverence as masters.

When men come unto the true church, they know it by the effect of the work of the righteousness of God upon his heritage; yea, they know they were not there before the Lord drew them there by his everlasting life that gives them the knowledge of the only true God, and of Jesus Christ whom he has sent; even the Spirit of the Lamb or innocence; that is in the midst of God's kingdom or

throne; that feeds his followers into all Truth: which Truth is the glory of God that such comers unto the heavenly Jerusalem are made witnesses of; that they are born of light, so are children of light and of the day of Christ: and also are born of the power of God, who is the resurrection by God the judge of all. And as they walk in the light, as he, the feeder of his flock with eternal life, is in the light, they have fellowship one with another; and the blood of Jesus Christ his Son, cleanses them from all sin. The nations of them that are saved, do walk in the light of that city that was shewn to the beloved disciple to descend, and to be the Bride, the Lamb's wife; which is the church that hath the presence of God, and his glory doth enlighten it, and the Lamb is the light thereof: not natural lights, but that glory which was with God before the sun and moon were made for signs and for seasons that are in time, which passeth away; and which change, and are not immutable witnesses; but are subject to the same wisdom and power that made them for his heritage, as it is written of God's house or dwelling, in his own Son and joint heirs, by the same power by whom and for whom, all things were created and made; and for the pleasure of his Father, who is well pleased with, and acknowledges him that is thankful to his Father, and always does those things which please him; and that blesses whoever will not be offended in the Truth, by which all things are made manifest, judged, and measured; by him that holdeth the balances in his hand; and that hath a testimony to proclaim; "a measure of wheat for a penny, and three measures of barley for a penny, and see that thou hurt not the oil and the wine," (or the blessing.)

The house of the living God, the ground and pillar of Truth, has justice and judgment in that habitation, for a throne.

Men that are not proud boasters of themselves, are thankful; like him that was meek and low of heart, and that was in the rest of the soul; having never left that rest, or offended his God, who was his Father, and is the Father of all his house, that are like him when he appears

in them; and that come unto him, and whom his Father will in no wise cast off.

Abraham's children see the separation, and the wall of salvation about the Lord's people by doing the works of the faithful witness of what God shews them; and if men are honest and true, they will seek a city that has foundations, (as Abraham did by walking in what the light shewed him to be of the most high God,) whose builder and maker is God. So Abraham followed his foundation, or rock of which he ate, which ministered unto him; who was his king of peace, and everlasting assurance in his life time, because he lived unto God who called him his friend; and Isaac and Jacob, in whom he confirmed and established his covenant, as being children of the resurrection, by him that bore witness of being their God in his good will; and who is the God of all them that come to the same house and city of the living God, and sit down with Abraham, Isaac, and Jacob in righteousness, peace, or rest to the soul that is in Jesus Christ, who is with the Bride, and hath the Bride; and who is the Saviour of that Body, the church, or house of the living God, which is built by the wisdom and power of the Father in every true and faithful witness who is raised from the dead by the quickening spirit; who is the first born from the dead in them that receive power to become the sons of God, and to sit down with him as joint heirs, by the same leading or drawing power: by which men know that they are chosen out of the world, and that they do eat the will of God, and do fast from their own wills, in their measure that is given them of God in his gift of faith, which is substance and invisible evidence.

They that come to Mount Zion which cannot be moved, come to the city of the saints' solemnities, and unto the joy of the whole earth. So it is upon the earth, and is revealed from heaven; having the same light which John had for a testimony of the word of God, and of all things which he saw, by Christ the glory of God that makes all things manifest for his glory and praise; that men may enter into that city of the living God through praise, the gates of

righteousness which the Lord opens by day ; and there is no night there.

When men offer spiritual sacrifice by Christ, the power of God, their bodies are offered up living sacrifices, that they may prove what that good and perfect and acceptable will of God is, by which men are sanctified and fed ; and become feeders and shepherds of what they do know to be the sheep of Christ, by the eternal life that makes all things manifest ; or else the natural is not judged by the spirit of life which causes perception. God dwelt in Christ to reconcile the world unto himself ; and to prove the truth of his testimony that the Father dwelt in the Son *on earth*, for a judge *on earth*, and a witness that *he* was the son of man *who executed that judgment*. And also the Son of God bore testimony to his Father, and his mother acknowledged him to be her Lord, at the marriage in Cana of Galilee ; when she said, " they have no wine ; " and, to the servants, " whatsoever he saith unto you, do it." She believed his time would come, for she pondered his sayings in her heart ; and that the business he was about was of his Father.

Paul came to prove the mystery of God to the world, and that Christ's riches were not searchable, nor in philosophy and the rudiments of the world ; but that they were unsearchable : and he was in the gift of grace, that he might make it known unto them of the Gentiles ; even the hidden mystery which is hid with Christ in God the Father ; and is also revealed by the Father in Christ Jesus the Son of man, that executeth his Father's judgment. Because God has a sure witness that is true and faithful, in them who do the will of his Father, that they are the mothers of that gift of God, and sisters and brethren ; and also know that they have passed from darkness to light because they love the brethren that are begotten of God the Father of Life, which is the light of men ; and that when it shines out of darkness to give the light of the knowledge of the glory of God in the heart, the image of God is seen in the face or appearance of him whose countenance is as the sun shining in his strength ; even as the law of the spirit of Life is the Lord's fountain of Light, that pre-

serves from the snares of death : So is the Saviour of the body by faith that works by love, and gives the answer of a good conscience by the resurrection of Jesus Christ ; who is the resurrection and the life ; and is not separate from the life that is in God's foundation (and was in the Prophets and Apostles) the chief corner stone : whose testimony is the spirit of prophecy that raises the dead by shewing man his condition on earth surely ; and that man must stand in dread and sin not, and confess revelation as God appears in his house of Jacob. This afflicted traveller was just in saying, surely the Lord is in this place, and I knew it not ; or how could that have been the gate of heaven, that reached to earth by the power of angels, to keep him and to redeem him in his life (time) long, from iniquity ; having a staff to lean on for a blessing to his family by the evidence of substance that gave him power as a Prince with God and men ; because he wrestled for the blessing, and sought it in what the Lord shewed him that he gave him, and that was the tythe of the Lord's house as an acknowledgment of the Lord's store house, that was supplied for a testimony unto his people that Jacob dwelled safely, and that his fountain was upon a land of corn and wine ; and that they were a happy people when they were saved of the Lord, who was the shield of their help whilst they kept his covenant, and lived in the fountain which is the law of the Lord ; which is the fountain that shews the snare of death, for surely the snare of the fowler is set in vain in the sight of the deliverer from it, by the shield and buckler of them whose work is wrought in God, that is the Father of the resurrection from the dead in his children of the day, that see the wall of salvation in their lifetime, and Jacob's ladder that reaches to heaven, which is God's throne of justice and judgment, which he inhabits ; and the Lamb that is in it, feeds his followers that live by faith that overcomes the world ; and that he gives rest to the soul ; and that they are set down with him in Abraham's rest, and Isaac's, and Jacob's, in the kingdom ; who were children of the resurrection and of the spirit, because they lived unto God ; who bore testimony at the bush, saying, I am their God, or to that

import : who comforts his heritage with his life or knowledge by renewing it from faith to faith, which is in the living believer, and which never dies in the true believer who is the first and the last ; or the author and the finisher of the church's faith ; and who shews the gulf in men's life that men cannot pass, by the Law and the Prophets, or Moses, that leads the new birth of everlasting consolation.

WHAT UNITY IS, AND HOW IT IS RECEIVED.

The principle of Light is glorious ; and for this cause God has bestowed light in man to have power over darkness. Darkness has no power over light ; but light gives the knowledge of darkness, and of the reality that darkness does exist when light disappears. Darkness comprehends nothing ; but is void of face, form, or any appearance by comprehension. Light is the Lord's glorious gift to his creatures ; and gives the knowledge of that spirit that his power and wisdom shines unto in those that receive him ; and that also shines through the receiver of that power of spirit which is in truth called the light of salvation, by one name in each son of man, whom the same wisdom and power joins together for a habitation of God through the spirit, as it is written ; " to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name ; who were born not of blood, nor of the flesh, nor of the will of man, but of God " ; whose spirit has dominion over the the will of the flesh, which while men live in, they cannot please God.

The Lord made man for his pleasure as a Creator ; and that men may behold how good and how pleasant it is for the brotherhood to dwell together in unity.

To behold unity is to behold the power of God, which commands that blessing, even life for ever more ; which descends from God upon the mother of all that come unto Mount Zion, that is the mother of all who are born of her glorious light, who understand by the eye-salve of Truth

the power and unity of spiritual Life and light; which is the bond of peace in all that drink into the one spirit, by the one cup of blessing; and eat of the one bread which is broken together and is partaken of together, in the mutual faith or living bread and word of his Father, that is the pillar of Truth, which worshippers must eat and support each other by; even the same rock of truth.

True Unity of Spirit is fellowship with the Father and with the Son, and one with another, by the faithfulness of each member; and it is understanding, from the greatest to the least of them who are all united by the one everlasting covenant of Life, which quickens the understanding to comprehend the Truth, which is the bond of peace, by seeing each other in the Light, which is God's glory that descends to glorify the Lord's house; whose power and wisdom is present in each son of man that does the will of the everlasting Father, through whom sight is received; which makes just men thankful for the grace, mercy and peace they receive, and which draws them to the Son, and binds them one unto another by sight.

The Spirit of Truth upon man quickens the understanding in the fear of the Lord. Light by comprehending substance gives sight to all subjects that inherit God as a King, by whose command light shines out of darkness in our hearts; because it is the King Immortal, the only wise God, that shines out of darkness, when we behold by sight in the spirit, and in the fruitfulness of the understanding also. We are then made sensible by the giver of the light, through the ability of grace that brings the light of salvation forth, that we have the gift of faith from God; and that men are only heirs of faith and salvation by love unfeigned to God; who must shew unto man what is good and what the Lord his God doth require of him, that he may have sight by the knowledge of good.

Unity without sight is only a name without power, or virtue of light; because it is sight that bears witness of the grace or virtue in light, the power of revelation by sight; or the union of two virtues which God has bestowed on man, that we should be called his Sons by revelation (and not without knowledge) of Good; and which is very

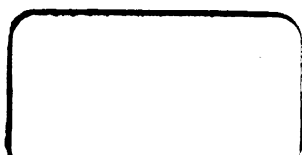
good and glorious through the means of Divine Providence, who said "let there be light, and there was light;" but the light of the body is the eye, and revelation is only by sight of a pure heart, and the pure light.

Pure sight comes from the first day; and pure sight came from a unity of the same sight, as men walk in Him the power and the wisdom of God, that is his glory and image that represents him to spirits, by the same gift of faith that is out of darkness, and in the love of the brethren that have passed from death unto life; and who own one another in the same life, which Jesus called the light of life; saying, "he that followeth me shall not walk in darkness, but shall have the light of life." As life gives every sense, it is the first principle of the body, and is more than meat; and the body is more than anything that can be put on for raiment.

I travail in birth that Christ may be formed in you. He is the unity of the living and glorious body that his Father makes his abode with; and is the reality of both pure light and pure sight, in all that do his Father's will and that pray mutually for the same; by which only we are sanctified and redeemed together by the blood of Jesus Christ that cleanses us from all sin when we walk in his light.

Separate light and sight and revelation is void to man, and does not shine in his heart to give the light of the knowledge of the glory of God. As sure as revelation does shine in the heart, to give the light of the knowledge of the glory of God, it is certain that darkness reigned before that *revelation was received* which gives men power to become the sons of God, and makes them joint heirs with him, who all see, by the light of God's glory, where they go and what they do in the truth; because the truth leads into all truth, and into all unity, and into all innocence; and out of all the offence of the world, and all woes; and into the blessing, all those whosoever are not offended in the Truth and his judgments, that he makes manifest to make men blind; that they may become witnesses by sight, and mother of him that is born in the light, and not in the power of darkness. The power of darkness is over him and them who say they always have

seen, and that all men do see and have the power of sight. If men were not in death and in blindness, the work of God (which is his glory) could not be made manifest, as Jesus said about the man and his parents, that was born blind; and confessed the truth, which was not sin, when he made manifest the word of God in him, and confounded their judgment and sight whose sin remained, because they said they saw while they were under the power of darkness, and dishonored the truth. And further, if the disciples or followers of Jesus Christ had not seen the glory of God, (and for whose sake he did the miracle, that they might believe at the grave of Lazarus, that he was the resurrection and the life of those he loved,) and proved by their testimony what they saw, and bore witness of his command that brake the bands of death, and said, loose him from his grave clothes and let him go, would they have been his disciples of truth, to go and tell what they did hear and see, and that "blessed is he whosoever will not be offended in me?" Innocence reigns without offence; and man is reconciled to God by the death of the cross of Christ, but saved by his life; so "no cross, no crown." True light descends and remains by sight to the Bride, in all the friends of the Bridegroom, "I saw and bare record that this is the Son of God" to his mother and sisters and brethren, in unity and the bond of peace.



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